UNITARIAN WORD & WORK

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The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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Vol. 14 JANUARY, 1911 No. 4

EDITORIAL

IF life seems monotonous to any of us, we may be sure that the monotony is in us and not in the world. Life and change are synonymous terms. The new year brings us to the threshold of an unknown land. How are we to meet the unprecedented? What is the right approach to new experiences? Can we set the past, present, and future, in just and stimulating connections?

What at bottom is to us the most interesting thing about a new experience? Is it not that in unfamiliar surroundings we preserve the old identity? Contact with a new experience, that is, first brings out into clearness the old individuality and then matures and enlarges it. The new conditions first reveal just what we are and then change what we are into something different. As Phillips Brooks said, "The change in life gets its value from the continuity of life."

That principle of progress indicates the natural and healthy way by which we may pass from one period or condition of life to another. If we can practice that principle, life will be relieved of its incoherence. It will become one growing, developing whole. There will be in our lives both stability and movement.

ONLY one thing is certain about the new year. It will bring many totally unexpected things to pass. Our best-laid plans will be interrupted by events wholly unforeseen. A day at a time is given us. We never overtake to-morrow. The course of the advancing months is concealed. This providential ignorance taxes our energies, it keeps our hopes and fears on the alert for something to be secured or avoided. Certainty of future good or ill would deprive us of all impulse to exertion. Uncertainty makes us wary and bids us cultivate the virtues of prudence and vigilance. Could we see the long array of troubles that may await us, could we measure the bodily ills and mental anxieties or the perplexities and conflicts of our lives, would they not appall the stout-hearted? Now we meet our difficulties one by one and conquer in detail. It is good for us that there is no oracle to answer our curious inquiries about the future.

THE new year brings to us suggestion of the ways in which we might take and use our religious privileges. Religious knowledge is progressive. The creed which was true for the tenth century is inadequate for

the twentieth. Truth is the same, but we change our point of view. Our ancient guides were wise in their own generation. They knew in part and prophesied in part, but with each new generation new knowledge is unfolded. It cannot be otherwise, for religious knowledge is just our acquaintance with the nature, purpose and will of God, and as God is infinite our knowledge of him has infinite growth and expansion.

There is often a pathos in leaving the shelter of old convictions, breaking old associations, and parting from familiar surroundings, but the divine responsibility is clear. We are bound to welcome new discoveries of truth as they come to us. We cannot refuse them lodgment in our minds, because it means the displacement of old beliefs or the breaking of old ties. We are not obedient to the spirit of our Christian heritage unless we "bring forth the old to make room for the new."

THE publication by the Association of the volumes entitled "Heralds of a Liberal Faith," aptly illustrates the close connection of past, present and future. The volumes contain biographical sketches of three hundred of the leading ministers of the Unitarian fellowship in America between the years 1750 and 1900. The student of the Unitarian movement can find in these volumes the whole story of its origin and development told in the form of biography.

The editor's purpose has been, not only to call to remembrance the half-forgotten careers of notable men, but also to illustrate by personal memoirs the origin and development of the liberal movement in the New England churches. From the character of these typical leaders the motives and purposes of the Unitarian movement can be rightly foreseen and judged.

The biographical sketches have been written and contributed to this volume by ministers and laymen of the succeeding generation, like Chadwick, Gannett, Peabody, Higginson, Frothingham, De Normandie, Crothers, Garver, Slicer, Fenn, and many others.

The preachers thus remembered were men of rich and varied gifts, and their memories are enshrined, not only in the churches and institutions they served, but also in the minds and hearts of a generation which was moulded by their influence and inspired by their examples.

IT is one of the tasks of a free church to preserve unbroken the continuity of the spiritual life of the Christian centuries. Ours to cherish what has been proved good in the past, and ours at the same time to bring out from the Christian storehouse the thoughts and practices which have grown stale and unwholesome, and welcome the new supply of nourishing truth fresh from the fields of discovery and reverent toil. Ours to treasure the noble traditions of ancient time and to believe also in the inspiration of the present. Ours to value our heritage from the past and at the same time to be in whole-hearted sympathy with the age we live in,—think with it, feel with it, hope with it, speak its language, share its spirit. Christianity cannot be preserved as a cloistered virtue or a scholastic theology, it cannot survive merely as a tradition of the past energy of a God who has now faded into a remembrance. It must stand out in a breezy, modern world, under an open sky, rejoicing in the light of present revelation. It must

be continually refreshed and enriched by the evidence of the unceasing power and love of a God who lives and works to-day.

ETERNAL movement is the characteristic and destiny of the modern mind. There is upon man the inborn necessity for constant advance. Continually God says, "Behold I make all things new." Our political institutions, our religious blessings, are like every other talent entrusted to us—they are not to be buried in a napkin under the pretense of preservation. The stern law under which we hold them is, "Use and improve, or lose." Nature herself teaches us the same law. As the unruffled pool stagnates into pestilence, so a political or religious apathy breeds corruption. A guilty national selfishness, a callous luxury, a hypocritical liberty, hastens toward catastrophe. A slothful and torpid church sinks into desuetude. An unprogressive religion is a dying religion. A church needs many Pentecosts; without them it may, indeed, produce some spasms of activity, but such semblances are but as spangles on a funeral pall. When the wind uproots a pine on the hillside, the needles keep their green for months, yet is the tree nothing but timber—a decaying log. History is not—as Dr. Hedge said, "an aimless succession of events—a heap of facts fanned together by the flight of time—but a process and a growth. The ages are genetically as well as chronologically connected. Progress in liberty, in social organization, in happier belief and juster deed—appears as the Key to History." Fichte called History "the constant inflowing of God into human affairs;" Napoleon called it "a fiction agreed upon;" whichever was right—and it will not take most of us long to choose—certain it is that History is a revealer of judgment and a preacher of great moral verities.

It is well, then, for the present to take council of the past. Too often we gaze on the river as it hastens to the sea—city skirted, traffic swarming—and forget the mountain sides where the river had its rise. Unitarians are not addicted to an undue veneration for the past; they are not advocates of that slavish attachment to ancient uses into which the conservative spirit too easily degenerates, but we shall do well to have some vivid sense of what we owe to the patient generations that have preceded us and to make acknowledgment of the good which we enjoy merely by right of inheritance and without effort of our own. What unnumbered minds and toiling hands have contributed to our privileges! We are born into certain relations, and find ourselves the heirs of certain traditions, opinions, institutions whose growth we may trace, in boundless complexity of cause and effect, through many generations. We cannot renounce these connections; we can but profit by recorded experience and do our part in handing on our inheritance improved and enriched into the keeping of those who come after us. The pressure behind us urges us forward. The hopes and fears, the strains and struggles, the passion for right, the aspirations and steadfast resolutions that have made us what we are and fashioned and moulded us are still alive without and within us; in them we are carried along, on them we are uplifted.

REV. John D. Reid, of St. Paul, has some timely words in the December number of the *Western*

Conference Unitarian. It sometimes almost seems as though the world were growing too modern. Not in the sense that it is improving too fast, but in the sense that it too quickly outgrows its improvements. We are so eager to take on the new that we are in too great a hurry to discard the old. We do not pause long enough to enjoy things, to get the good of them. We possess things and then we let them go before they have had time to possess us. We do not wait to feel their charm. We get to asking ourselves, not what is the most beautiful, the most excellent thing, but what is the latest thing out? And when that becomes our absorbing quest, we are already far gone in the way of losing all wholesome taste and judgment.

We live in a world of change, and that is well. But the best things persist through all changes. It is true that progress comes by change. But the change is not from things familiar to things strange; it is from things lower to things higher, from worse to better. Every healthful change simply conserves securely and makes more possible the best things that we know and desire. The things that eye hath not seen nor ear heard will be but the glorified images of the things that eye hath seen and ear heard. The treasure that we shall possess when we come into our full estate will be the treasure that we have always loved, have always struggled to obtain.

Dr. Hale tells us to "Look forward and not back," and the way he means it, this is good advice. The life that is to be must be the goal of all our efforts. It is the future that claims us, not the past. But we must carry with us from the past the material out of which to build the future. The future is our goal, but the past is our teacher, our mother. We cannot go with empty hands to meet the future.

We are children of hope, but also we are children of memory. The dearest hope that the human heart can cherish is the one that it weaves out of memory and experience. We want better joys than any we have known, but we do not want them to be unlike the joys we have known.

We must have a past before we can have a future. We sometimes hear talk of breaking with the past. But we cannot break with the past, for that would be breaking away from ourselves. All that we can do with our past is to put it to its best use; and even the most faulty past can be made to yield good results. If our past is not what it should be, the best we can do is, to grow gradually into better things, so that by-and-by we may come into possession of a better and truer past. We are now what yesterday made us. To-morrow will be the product of yesterday and to-day.

To think lightly of our past is to think lightly of ourselves and lightly of our prospects. The quality of one's memory determines the quality of one's hopes. What shall be the outcome of our lives? Every day of our lives goes to the answering of that question. Out of our days we fashion the dwellings that we are to inhabit. This present day we are now every one of us actually engaged in fitting into those structures. Every creature under the heavens has provided for its own proper food. Every rational being has to his hand the material out of which to construct his own destiny. What we are fitted to be and enjoy, that we shall be and enjoy. From day to day we are the changing results of our own course of living. We shall go, each of us, to his own place; and

we shall be at home there—we shall recognize the place, for it will be just the work of our own hands; the result of what we have all along been doing.

IN a recent number of *The Congregationalist,* Dr. Charles E. Jefferson has some good advice for ministers. "Why," he asks, "do not we Protestant ministers preach more frequently and more glowingly about the church? . . . The juniper tree utterances of a religious leader are pretty certain to be caught up by men with good lungs, and shouted from the housetop. Even Elijah in the desert could not moan out his lugubrious lamentations without the wind snatching his doleful syllables and blowing them into the ears of all succeeding generations. If a minister of the gospel in a gloomy mood to-day suggests that the Christian Church is decadent, his suggestion is seized with alacrity as first-class copy. If he intimates that Protestantism is passing, the inference is that it is passing toward extinction, and the intimation and inference are worked into headlines in a thousand papers. If he declares that organized Christianity is dead or dying, his words take precedence over every other form of news. . . . It is doubtful whether it is a part of a minister's duty to bawl often on public occasions the blunders and defects of the church. Even a dog does not grow better under continual cuffing and kicking, and there is reason to fear that the church will not grow in spiritual stature or Christlikeness of disposition if subjected to the ordeal of a perpetual castigation from the men who have been appointed to create under the ribs of death a heart filled with courage and cheer."

Is it not always best to talk up a good institution, rather than to talk it down? Ought not ministers to be first of all the bringers of good cheer? They have ample reasons in these days to be courageous and optimistic. Pessimism about the condition of religion is simply willful blindness. A minister should learn to enlarge his vision and look away from his half-filled pews to the homes and walks and occupations of men. Everywhere the ideals for which the churches stand are the triumphant ideals. If ministers frequent the society of the people who are actively engaged in the work of the world they cannot help renewing their enthusiasm so that their preaching will become not a wail over the decay of the churches, but a living force and a vital principle of action. The truth is that a great torrent of religious feeling is watering all the fields of human action. Men are conscious as never before in the history of the world of their moral responsibilities. The old indifference to suffering and the needs of others, the old hopelessness about hard conditions, the selfishness which made the struggle for existence a law of life, are being driven away by the aroused conscience of humanity. The general kindness of man to man, the eagerness to do what is fair and right, the impulse to brotherhood and peace, these are all mightily on the increase. What are all these modern schemes for improving the condition of labor, for increasing the opportunities of rational happiness, for the reform of old abuses, but the mighty expression of the Christian spirit?

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Francis H. Lincoln, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Dr. Percy M. Dawson has received and accepted a call to Ann Arbor, Mich. Rev. John H. Lathrop has received a unanimous call to the First Church, Brooklyn, N. Y. Rev. B. W. Morrison has accepted a call to Barnstable, Mass. Rev. Florence Buck has accepted a call to the charge of the church in Alameda, Cal. Rev. Peter H. Goldsmith was installed minister at Yonkers, N. Y., on Dec. 4th. Rev. Frederic W. Smith has accepted a call to Ware, Mass. Rev. Charles A. Hodges has accepted a call to Troy, N. Y. Mr. H. C. Merrill has accepted a call to Whitman, Mass. Rev. M. Lilliefors has taken charge of the church at Omaha, Neb. Rev. J. H. Metcalf was installed at Winchester, Mass., on Dec. 29th.

Plymouth

On Sunday, Dec. 18th, twelve new stained glass windows were dedicated in the Pilgrim Memorial Church at Plymouth, Mass. These windows were the gift of Mrs. Caleb Brewster Hackley, whose husband was a descendant of Elder Brewster. Two of the windows bear the names of the signers of the compact on the Mayflower; four of the windows depict scenes in the history of the Mayflower company, namely, the destruction of Brewster's press at Leyden, the landing at Plymouth, the treaty with Massasoit, and the trial of Oldham and Lyford. The remaining six windows contain figures of Light and Truth, Justice and Peace, Faith and Fortitude. The special service for Forefathers' Day was used on Dec. 18th. Hon. Arthur Lord spoke on the historical events illustrated in the windows, and Rev. Samuel A. Eliot spoke on the Pilgrim principles and virtues illustrated by the symbolic figures. The beautiful church is now complete, and is the most perfect and appropriate memorial of the Pilgrim Fathers in this country. It is a true shrine of heroic memories and ennobling ideals.

Dedication

The new church in Woodland, Cal., was dedicated on Dec. 11th, and the church in Lynn, Mass., on Dec. 29th. Rev. George W. Stone, of Santa Cruz, preached the sermon at the Woodland dedication, and Rev. Samuel A. Eliot at the Lynn dedication. Sunday, Jan. 1st, the new church at Chestnut Hill, Mass., is to be dedicated, with addresses by Messrs. Eliot, Brown and Lyon. On Jan. 15th, the church in Indianapolis is to be dedicated, the President of the Association preaching the sermon in the morning, with a fellowship meeting in the evening.

Good progress is being made upon the new church buildings in Duluth, Minn., West Somerville, Mass., and San Diego, Cal. The Third Society in Cambridge, Mass., has bought a valuable lot of land on Harvard St., and has raised a generous subscription for a new church building. The courage and liberality of this old Society has been most praiseworthy, and it will begin a new career of public-spirited service in its new location.

Church Notes

The Unitarian Society in Revere, Mass., has just celebrated the two hundredth anniversary of its founding. It was organized in 1710 as the First Church of Christ in Rumney Marsh. Among its ministers we find the name of Joseph Tuckerman, who afterwards achieved a world-wide fame as a philanthropist.

The Westminster Church of Providence is adding a Women's Parlor to its Parish House, the Woodbury Memorial, a beautiful, well-lighted room, with a great fireplace, bookcases and rugs to make it homelike. This valuable addition to the fine range of church buildings on Adelaide Avenue will also be a memorial, being named the Armington Parlor, after Mrs. Mary A. Armington, a devoted friend of the church. Other features of it will be memorials to Mrs. J. E. Mowry, whose loving activity did so much to secure the church a footing in its new location, and to Miss A. H. Childs, a life-long and saintly member of the church.

It is interesting to observe the growing comity between the two branches of the Congregational church in New England. Instances of co-operation continue to multiply. For instance, the Trinitarian and Unitarian churches in Cohasset, Mass., are this year to repeat the successful experiment of last year and hold union vesper services. In West Somerville, Mass., where the Unitarian and Orthodox churches are both engaged in new building operations, the two Societies propose to unite for public worship during the winter, the ministers sharing the conduct of the services, one preaching at the morning and the other at the evening service.

Contributions

Now that the holiday season is passed, the time has come for the churches to seriously undertake the raising of the contributions for the work of the Association. It is probably human nature to postpone these undertakings until the latter part of the fiscal year. Eight months have passed, and thus far only 35 churches have apparently completed their contributions. The banner gift is that of the Church of the Unity, in Springfield, which repeats its contribution of $1,000. Such a gift as that means not only a generous co-operation on the part of the people, but thorough work and careful planning on the part of the minister and committee. It means that every one has given something. The next largest gift, thus far, is that of the Hopedale Parish, which sends $634, a gain of more than $100 over the contribution of last year. Good gains are made in the gifts of the church in Meadville, Pa., which goes from $71 to $92; the Second Church in Salem, Mass., which goes from $213 to $240; of the church in Rochester, N. Y., which goes from $30 to $50; of the church at Montclair, N. J., which goes from $43 to $65; and of the church at Barnstable, Mass., which goes from $19 to $30. The Channing Church in Newport, R. I., continues its upward way, adding still another gain to the steady increase of past years. The gain this year is from $236 to $264. The churches in Arlington, Lexington and Haverhill, Mass., and Woodland, Cal., make gains over the gifts of last year, while Canton, Schenectady, Braintree, Green Harbor, Madison, hold even with their former records. Three Societies that neglected to give last year reappear on the list of contributors this year, and two So-

cieties, those in Waterbury, Conn., and Winnipeg, Manitoba, appear for the first time as contributors. Seven or eight churches show small losses as compared with last year, but it is to be hoped that before the 1st of May these churches will make some renewed effort and put their record on the right side.

There are but four months remaining in which the churches have opportunity to promote and enlarge their national work. Among the helps this year provided by which every society may present the work of the national body effectively to its people and thus secure a generous response, are:

First. A circular indicating exactly what part of each dollar contributed to the Association goes to each department of its work has been prepared.

This circular may be had in any quantity upon application, and it may be used for distribution in the pews, or it may be sent through the mail with a collection envelope and printed letter of appeal signed by the minister and members of the Parish Committee.

Second. Collection envelopes may be secured in any number desired, and these may be distributed to members and friends of the society with a letter from the minister, the envelope to be filled and placed in the contribution box on a special Sunday, or passed to the minister or treasurer.

Third. Rev. William Channing Brown, the Financial Secretary of the Association, will co-operate with the minister, church committee, or Alliance officers of any church in its effort to sustain the National work. He will preach, or speak to groups of people regarding the work of the Association. He will help by correspondence in all possible ways. Ministers and officers of the churches and Alliances are invited to use these helps whenever they can do so.

Billings Lecturers

Dr. Wright and Dr. Dole have returned from their successful journeys, and Dr. Dole has written a very interesting account of his experiences in the *Christian Register*. Mr. Hudson has held public meetings, in co-operation with the Secretary of the Western Conference, at Mattoon, Ill.; Evansville and Boonville, Ind., and he is now at Memphis, Tenn. His next appointments are at Hot Springs, Ark.; Dallas and Fort Worth, Texas. Meanwhile Rev. George Gilmour, the minister at Dallas, is making a series of visits to other Texas cities, arranging for meetings later in the month. The places to be visited are Austin, San Antonio, Houston and Galveston.

Mr. Garver has finished his work at Richmond, has spent a week at Shelter Neck, preached at Charleston, and is now at Savannah, where Mr. Gray, the minister at Charleston, has arranged for public meetings. A group of Unitarians in Savannah has asked for this visit and pledged their hearty co-operation. After Savannah, Mr. Garver will proceed to Jacksonville, Fla., and will take charge of the work there, while Mr. Coleman, the Jacksonville minister, visits other places in the State where Unitarians are known to live. Rev. E. M. Wilbur, Field Secretary on the Pacific coast, is spending six weeks in the Northwest. He began his visits on Sunday, Dec. 11th, at Everett and Tacoma. His succeeding Sunday appointments were: Dec. 18th, Vancouver and Victoria, B. C.; Dec. 25th, Salem, Ore.; Jan. 1st, Hood River, Ore.; Jan. 8th, Spokane, Wash.;

Jan. 15th, Eugene, Ore. He also visited the churches in Portland, Seattle, Bellingham, and conferred with a group of friends at Buyallup, Wash.

The appointments of Mrs. C. B. Beatley during December have been first, at a Neighborhood Alliance meeting at Gardner, Mass., where delegates from the neighboring Societies attended; then at a special meeting of the Alliance at Wollaston, Mass.; then at Exeter, N. H.; Wayland, Mass.; West Somerville and Worcester, Mass. At each of these places she was able to strengthen the work of the Sunday school and of the Alliance. In January her appointments will take her to Springfield, Lowell, Chelmsford and Lawrence.

Rev. Minot Simons, of Cleveland, Ohio, is to take charge of the pulpit at Arlington Street Church, in Boston, during the month of January, and he will also serve as a Billings lecturer in New England. On most of his weekday appointments he will be accompanied by Rev. William Channing Brown, the New England Field Secretary. His itinerary is as follows: Monday, Jan. 9th, the Boston Association; Jan. 10th, Concord, N. H.; Jan. 11th, Rochester, N. H.; Jan. 12th, North Andover, Mass.; Jan. 13th, Billerica, Mass.; Jan. 16th, Manchester, N. H.; Jan. 17th, Nashua, N. H.; Jan. 19th, Haverhill, Mass.; Jan. 20th, Exeter, N. H.; Jan. 23d, Greenfield, Mass.; Jan. 24th, Winchendon, Mass.; Jan. 25th, Walpole, Mass.; Jan. 26th, Brattleboro, Vt.

Department of Social and Public Service

The last Social Service Bulletin issued by the Department, on "What Bad Housing Means to the Community," is one of the most important yet published. We have only lately waked up to the fact that every growing city and town has a housing problem, and this article by Albion Fellows Bacon, of Indiana, states the case clearly. It defines bad housing, points out what the effect of evil living conditions are upon the tenants, the community and the State, and shows how they issue in disease, crime, physical and moral degeneration, and enormous private and public expense. The housing question should appeal especially to practically minded people in our churches, because if it is settled right, it disposes of many other troublesome problems. Considerable interest in it is being shown by men's clubs and other organizations. Mr. Forbes has spoken upon it in the last month at Wellesley Hills, Fitchburg, Laconia, N. H., Springfield, Woburn and Hingham; he has also given addresses at Concord, N. H., Winthrop, Mass., and Kennebunk, Me.

A stimulating and useful conference on modern city problems was held Dec. 6th and 7th, at Laconia, N. H., under the auspices of the Laconia Benevolent Association, of which Rev. George L. Thompson is the secretary. The co-operation of the Secretary of the Department was asked in the arrangement of the programme, which was prepared with a view to meeting the special needs of the city. The principal subjects considered were housing, new Americans, visiting, nursing, principles of charity organization, and the protection of neglected children. Mayor Wyatt presided at one of the evening meetings, and Governor Quimby at the other. The meetings were held in the City Council chamber, and the attendance was gratifying in that it included the people whom it was specially desired to interest. On application to the Department programmes of the conferences which

have been held this fall can be obtained by any who are considering similar meetings, also copies of the bulletin on bad housing.

Department of Foreign Relations

Four years ago the Directors of the American Unitarian Association were constrained by the enlarging needs and opportunities of its foreign relations to create a new department which should make these interests its particular care. Of this Department Rev. Chas. W. Wendte, D. D., was made the executive officer, and he has devoted himself unremittedly to its duties. By a widely extended correspondence with Unitarian and other religious liberals the world over, by repeated visits to European countries, and especially by the organization and conduct of large international congresses in London, Amsterdam, Geneva, Boston and Berlin, under the auspices of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, the new department has increased the consideration and influence enjoyed by American Unitarianism abroad, and broadened the horizon of its denominational thought and life at home.

This increase of influence and opportunity, however, brings with it a corresponding responsibility and duty. To encourage in distant communities efforts for freedom of thought and worship, and to promote among them a rational and spiritual interpretation of Christianity, is to awaken intellectual and moral demands which must be met, and appeals for brotherly service which must be generously and effectively responded to.

This Department has selected from among the more recent movements for religious freedom and progress in other countries in which it is interested the following causes, which it desires to commend to American Unitarians as especially worthy of their consideration and support.

I. The International Congress. This federative movement of religious liberals appeals to Unitarians with especial force because it is virtually of their own creation and development. Over one hundred religious associations in various countries make it the channel of their fraternal relations with each other, and the agent of their joint endeavors for religious enlightenment and freedom. At its last meeting in Berlin over two thousand members were enrolled, representing thirty nations and sixty different church connections. The extended programme of the meeting, and much of the preliminary labor of organizing it, were the work of this Department, as was gratefully admitted by our German hosts.

To continue this important work, to prepare, long in advance, for the next meeting of the Congress in Paris in 1913, to keep in constant touch with the widely scattered liberal elements in all parts of the world, to carry on various enterprises which have developed in connection with this international movement, requires not only personal initiative and service but money. The immediate need is for $2,000.

II. Another opportunity for enlarging our influence and contributing our just share to the world's advance in free religious thought and social welfare, is in the promotion of the admirable work done by our sister organization, the Brahmo Somaj, or Association of Hindu Theists, in India. In matters of religious opinion this

Hindu Theistic Church is not unlike the Unitarian, while its educational work and the noble social reforms in which it is engaged—the abolition of caste, the social redemption of the unfortunate widows of India, the reform of child-marriage, the elevation of the depressed classes of Hindustan—entitle it to our respect and co-operation. Another $2,000 will enable us to do this.

III. Among the countries which seem to present the largest opportunities and promise the surest returns for our endeavors, Italy stands pre-eminent. The great religious struggle going on in that country, the revolt of patriotic and national feeling against the arrogant claims of political power on the part of the Vatican, the deeper conflict between the mediaeval dogmas and hierarchical pretensions of the Roman Catholic Church and the higher reason and conscience of a better informed generation, have estranged millions from the religion of their fathers. Probably in no nation in the world is there so much unbelief as in Italy to-day.

The public and vigorous proclamation of Unitarian principles of religion and life in this crisis of their religious history would, in the estimation of those well qualified to judge, prove of much spiritual and moral benefit to the Italian people. A third $2,000 will launch this enterprise.

IV. A final cause for which we ask a modest sum is the erection of a small but tasteful chapel at Luctowice, Poland, to contain the tomb of one of the illustrious and heroic founders of the Unitarian church and fellowship, Faustus Socinus (1539-1604). An Italian of distinguished descent, Socinus (after whom Unitarians are often called Socinians) became a voluntary exile from his native country because of his religious convictions, enduring loneliness and persecution in various lands until in 1579, and for twenty-five years after, he found in Poland a field for his scholarly and organizing abilities. He established Unitarian churches, and organized synods, colleges and publishing centres. By his writings, circulated for many generations throughout Europe, and his widespread correspondence, he virtually established the Unitarian Church in Christendom.

For more than 300 years past Socinus' tomb has lain isolated and neglected on a hillslope in a little village of Southern Poland, exposed to the elements and the ill-will of a hostile peasantry. A recent visit to it by the secretary of this department disclosed that the Austrian government, recognizing its importance as a historic site, had within a year past assumed possession of it, and erected a rude paling about it to preserve it from further injury. It urgently needs further protection, and it is proposed to build over it a simple chapel, with suitable inscription, at a cost not to exceed one thousand dollars. Surely the reverence and gratitude of Unitarians the world over will not be appealed to in vain for this deed of respect for the great man to whom they so largely owe their present free and rational faith. One thousand dollars will probably secure a suitable memorial.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Emily A. Fifield, *Rec. Sec.*,
4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk.* Office hours 9.30 A.M. to 4 P.M.

N. B.—The officers of forty-seven branches are not receiving Word and Work, owing to their failure to sign and return the blank slips sent to them in September. It may not be fully understood that all branch officers are entitled to receive this publication, as the National Treasurer keeps the list and pays the subscriptions from the membership fees sent by the branches. It is necessary, however, for all officers who wish to be placed on the list to send their names to the Clerk, Miss Florence Everett, 25 Beacon St., Boston, Mass.

The year that is past has left behind it many pleasant memories and happy experiences. On the whole the record of the Alliance will be one of faithful effort and modest achievement.

A new year opens before us, bringing with it cares, duties and responsibilities. Let us so accept them that the year will count for more than any that has gone before. In spite of the drawback of great distances, the Alliance is wonderfully representative and the mutual interchange of sympathy and helpfulness has added greatly to a knowledge of denominational interests and needs.

A great deal is heard this year in pulpit and paper about Social Service and the duty of churches towards all kinds of philanthropy and social reform. Unitarian women have never been derelict in these matters. Every Unitarian church has had its Ladies' Aid or Benevolent Society doing the charitable work needed in the community and doing it beautifully and well. When this same work could be done more effectively by organizations outside the church, Unitarian women have been foremost as prime movers and most generous helpers in every form of philanthropy which can be included in the term Social Service.

But the Alliance is a society formed for "purely religious work," for something that underlies all charities and other work more or less external. It is for quickening the religious life in ourselves, for gaining a better knowledge of our faith and transmitting it to all who come within reach of our influence. A high and noble purpose and not to be diverted into other channels.

The meeting of the Executive Board on Dec. 9th, was largely attended, twenty-four being present. The treasurer reported good receipts for the appeals and the following names added to the In Memoriam list, —Miss Mary C. Lincoln, Belmont; Mrs. Susan B. Swasey, Newburyport, and Mrs. Jessie M. Brewer, Mrs. Marian R. Lord, Miss Eunice J. Simpson, Newton, all of Massachusetts.

The corresponding secretary has spoken at several branches in Massachusetts, including an evening meeting

at Arlington. She has also visited branches in New Jersey and reports new life in that section. Letters were read from the Pacific coast, from Victoria, B. C., where a branch was formed last July; from Butte, Mont., and Bellingham, Wash., all showing enthusiasm and good effort. A great revival of interest in Sheffield, Ill., was mentioned with satisfaction.

The Post Office Mission Committee continues to encourage local distribution, and will soon issue a circular to the branches.

The Cheerful Letter Exchange announced a new committee at Lenox Ave., New York. A lending paper on the work of the Exchange is now ready.

The following report was submitted and accepted:

The Study Class committee would like to know that a really general use was being made of all the material offered in the pages of the Manual, the reports, which are all instructive, the Leaflets and the Lending papers. It seems to the committee that there should be a Study Class in every Alliance branch, one afternoon being given up entirely to the religious news of our denomination, and the study of subjects akin to the same. The committee wish that the Directors would bring this subject to the attention of their branches, and encourage the establishment of the classes.

Many branches have found in these Study Classes much help in interesting their members, especially newcomers, in our Unitarian belief and works, and the men and women who have done so much for us. One object of the Alliance often quoted is "to quicken the religious life of our churches." In order to do this the women should acquaint themselves with all matters pertaining to our faith. How can this be better done than by the Study Class work? At all times the committee stands ready to help any who appeal to it, and hopes that branches all over the country will consider the matter and begin work at once.

E. L. Tufts, *Chairman.*

Mrs. Peterson reported for Southern work that the Georgia-Florida circuit continues interesting and encouraging. A number of good books have been contributed for libraries at Greensboro and Mt. Pleasant, and more will be gratefully received by Mr. McHale for those and other places.

"The first Sunday in November I visited Gufford's Branch, an interesting point in Mr. Cowan's part of the North Carolina circuits. Two services were held in the schoolhouse, with an attendance of about forty. Later in the month I visited the churches in the seacoast circuit, White Oak, Bear Creek, Swansboro and Pink Hill, in company with Mr. and Mrs. Key. At each place there was the usual good attendance. The church at Swansboro has been painted during the summer, and within the year the church buildings throughout the circuit have been insured and new lamps have been purchased for the Bear Creek and Shelter Neck churches. A cordial invitation has been extended to Mr. Key to preach at Pine Forest, about seven miles from Pink Hill, when he visits the latter place. This would mean service at Pink Hill in the morning, a drive of seven miles to Pine Forest for service in the afternoon, and return to Pink Hill for an evening service. There is a large Baptist Sunday school at Pine Forest, and it is this group of people who assemble in the schoolhouse, that Mr. Key is invited to meet. I found these people attentive listeners,

and after the service they expressed their desire to have him come to them each month. This he will try to do, if the people will provide means of conveyance to and from Pink Hill.

The Emmerton School at Swansboro opened with a large number in charge of Miss Sara H. Johnson and Mrs. Martha B. Cary. But within two weeks Mrs. Cary found her health unequal to the work, and most unfortunately, Miss Johnson was taken ill with malarial fever, so the school had to be closed for a time. Miss Johnson is making rapid recovery, and the school will doubtless reopen after Christmas. At Shelter Neck Miss Mary E. Nichols and Miss Lucy O. Fessenden are in charge. Both are interested in the settlement work at Dix House, social evenings, sewing classes, etc., and in the further development of the school."

The Committee on Appeals presented an appeal from San Diego, Cal., where a new church is in process of construction. For fifteen years the society has worshipped in hired halls, and now feels the need of a suitable church building. San Diego is called the Garden City of America, and is visited annually by over 50,000 people. The 200 families in the parish have done their best and require some help to complete the building. The Executive Board recommended to the branches the sum of $400 for San Diego.

An additional appeal for $350 for Hanska, Minn., was recommended. This is to be applied to the heating plant for the Unitarian Meeting-house in which the Alliance has been interested from its beginning. The whole movement among the Norwegians in Hanska has been watched with pleasure, and the persevering effort which has accomplished the building of a church home during the last two years has been appreciated. The various activities of the society, a Sunday school of 65 members, an Alliance of 50 members, a Look-Up League of 75 members, a Union Band and Orchestra, are all conducted in this house, although no seats are yet provided, excepting planks borrowed from a lumber yard. It was hoped that two stoves would afford sufficient heat, but proving quite inadequate, the help of the Alliance is asked to enable a suitable furnace to be secured.

The Executive Board rescinded its vote whereby the April meeting of the board was to be held in Washington, D. C., and voted to hold the meeting in New York. It further recommended to the next board that the out-of-Boston meeting for 1911-12 should be held in Washington, D. C., at the time of the National Conference, in October, 1911.

It was voted that a Committee on Sunday Schools should be appointed from the board, to co-operate with the Sunday School Society, and urge the active interest of the branches in the Sunday school work of their respective churches.

Owing to prolonged absence from home, Mrs. S. A. Kenney presented her resignation as Director for New York, which was accepted with more than the usual regrets. That section of the State will miss the guidance of an efficient director.

The Board accepted with reluctance the resignation of Mrs. Lily Blunt Porter from the Cheerful Letter Committee, for many years its acting secretary.

Mrs. A. L. Weatherby, 1834 South 25th St., Lincoln, Neb., was elected Director for that State.

A new branch has been formed at Santa Rosa, Cal.; President, Mrs. J. D. Wadsworth, 600 College Ave.; Secretary, Miss Ethel T. England, 106 A St.; Treasurer, Mrs. Frederick Miller, 512 Mendocino Ave.

The branch in Oakland, Cal., has new officers as follows: President, Mrs. J. M. Crump, 3300 Forest St.; Secretary, Mrs. R. J. Ratcliffe, 962 Cypress St.; Treasurer, Mrs. W. S. Gould, 2220 Webster St.

In Medford, Mass., the recording secretary is now Mrs. Frank Hervey, 25 Hillside Ave.; at Unity Church, Neponset, Boston, the president is Mrs. Milla T. Pond; vice-president, Mrs. Abbie T. Codman; the address of the secretary at Elizabeth, N. J., is 669 Atlantic St., Stamford, Conn.; the address of the Director for Wisconsin is Miss Ethel Potter, 588 Aster St., Milwaukee, Wis.; the address of the treasurer of the Berkeley (Cal.) branch is Mrs. Florence H. Cotrel, 2417A Bancroft Way, Berkeley; at Butte, Mont., the vice-president is Mrs. Wochinsky, the corresponding secretary is Miss Sarepta Sanders, and the treasurer is Mrs. John A. Smith.

In the First Church (Boston) Branch the recording secretary is Miss E. M. Dennie, 371 Harvard St., Cambridge, Mass. The meetings are held on the second *Thursday*, instead of Tuesday, as given in the Manual.

Any Post Office Mission chairman or secretary who wishes to receive the new tracts of the A. U. A. as issued, will please send her name to Mr. C. L. Stebbins, 25 Beacon St., Boston, Mass.

The vice-president of the Southern section writes of a visit to the branch at Cincinnati: "These little visits and glimpses into the life and work of other branches give me new vigor to carry back into the work of the home branch in our isolated Southern condition, and I strongly urge that all our Southern Alliance women take advantage of these opportunities to come into personal touch with other branches whenever they travel to other cities where branches and churches are located."

Reports were read from all Southern branches, "as a whole full of hope and promise." "The atmosphere is growing more genial each year, so that the work will grow with less difficulty as people are gradually prepared to accept our liberal message."

Owing to the absence of secretaries, the branches at Charleston, S. C., and Atlanta, Ga., though continuing good work, could not report details.

At Memphis, Tenn., a little band of just a few women keep faithful watch for an opportunity to once more hope for a church.

Dallas, Texas, has a branch of 51 energetic members helping financially with socials and sales and illustrated lectures. A Post Office Mission Committee of six, with a list of 115 names, reports increasing interest. One afternoon each month devoted to the study of Unitarianism or some social question.

Chattanooga, Tenn., has been very active, working to aid the church. Money has been disbursed in many directions, and a furnace costing $120 has been put in the church, entirely paid for. Are anticipating a visit from Rev. Elinor Gordon, who will preach for them in December.

The branch at Louisville, Ky., has been working hard even during the summer, renovating and beautifying the church parlors and joining in many

of the charities of the city. A successful bazaar brought in $450, and an excellent P. O. Mission committee has "worked nobly."

Highland Springs, Va., has an active branch of 27 members, which has paid half the expense of a room added to the chapel for the use of meetings, and pledges $125 towards the minister's salary.

The Richmond, Va., branch has contributed to the building of two Unitarian churches among the appeals and has been otherwise generous. Has been studying The Women of the Old Testament and thereby interesting some who are not members of the Alliance. All are hopeful and enthusiastic.

The little band at Shelter Neck, N. C., has held regular meetings, working for a sale which was satisfactory in results. Has given to every branch asking gifts for fairs, and money to several appeals, besides $5 towards the belfry of the church.

Jacksonville, Fla., has increased its membership, holds two meetings each month, one social and one literary; takes care of the church grounds, has a Social Science class, and has responded to all appeals. A P. O. Mission has 24 names and has sent out over 2,000 sermons and papers.

Eleven members constituting the branch at Oklahoma City meet every two weeks, and are hoping for a church home. Have loaned $125 at ten per cent. interest and have $20 in hand! Are interested in the charities of the city and answer all requests for fairs.

From New Orleans, La., came a full and most interesting report, for this branch has many meetings, a study class, a fine P. O. Mission with 260 names on its mailing list, a Cheerful Letter Committee which is most useful, and also committees on Hospitality, on Appeals, on Entertainments, a Benevolent Committee, a Unitarian House Committee, a Committee on House and Grounds, and three Charities Committees. There is no activity of the New Orleans church to which the branch does not lend strong assistance and help in every way possible. Despite many trials and difficulties, "this branch works enthusiastically and hopefully onwards toward greater work and progress."

The vice-president of the Rocky Mountains reported as follows: "It is the time of year to hear from the Rocky Mountain Section, and I am glad to report that altogether we are all in better condition than ever before. This does not necessarily mean an altogether better financial condition, but a better condition of *life*. Our Alliances seem to feel more alive than ever before, and they also feel more "brotherly." I attribute this condition to two causes: First, the two meetings we have had this year of the Associate Alliance, and second, the visit of the National Corresponding Secretary. The feeling of neighborliness was emphasized very much by the meeting with us in Colorado Springs last May of Miss Dority of Cleveland, and the two delegates from far off Salt Lake City, that brave little branch that is struggling so heroically against so many odds.

To begin with Butte, Mont., whose corresponding secretary writes: "For some reason our report did not reach the Secretary of the National Alliance, and there is nothing in the Manual to indicate our work for the whole of last year. While the church was nearly disorganized, and nothing left of it but a Socialist club of a few members, the

Alliance, under the leadership of a most able and faithful president, was able to keep up to its former efficiency. The Alliance raised $392, disbursed $244.70, and now, after loaning the trustees $116 to help pay off some of the old debts, has with some money recently paid in by the members about $50, which we shall apply to the indebtedness of the church."

They have a delightful parish house, the finest in the city, where they have good sermons read on Sunday nights. They plan to pay off the debts and then hope that others will see that they stand for some purpose, and perhaps will then come back into the church. All of this work the Alliance is doing.

The secretary of the Salt Lake Branch, Utah, writes: "We are in a state of uncertainty from causes I need not mention, as you will understand. The church and also the Alliance is almost disrupted, and if it were not for a few noble women I am afraid the Lloyd Alliance would go out of existence. But they are determined to keep working, and if necessary build it all over again."

Helena, Mont., is very much alive, reporting a good attendance with much interest shown. A Young People's Society has been organized partly to increase the social life and partly to work for a Children's Home.

The Alliance at Fort Collins, Col., reports renewed interest in the church since Mr. Mitchell came in the spring, and the branch is very active for the support of its own work. The prejudice against Unitarians is very strong, and makes the work most difficult, but new members are coming in.

A very interesting report came from Greeley, Col., which at one time withdrew from the Alliance, preferring to work alone and not be a *branch* of anything. The visit of Mrs. Davis gave the members a very different idea of the Alliance, and they once more became a branch. The church property was sold last spring, and the Society holds services in a hall. The women have paid the running expenses of the church for many years and have often helped out the salary. They are looking now for the best location for a new building, and are holding all sorts of functions, being ambitious to furnish the new church when it is done. They intend to be really and truly a well-established branch of the National Alliance.

Pueblo has a new minister, and the work has taken on new life under his care. The Alliance branch, as the president writes, is "long on spirituality, but short on cash," as the Salvation Army man reported to her. They have kept up regular meetings during the year, and have started out with renewed interest this winter.

Colorado Springs is holding its usual meetings, and most of the money raised has been used in church expenses, they having pledged $15 per month for this purpose.

Denver has been very much alive this winter, introducing programme afternoons with light refreshments. "We have an active P. O. Mission and Cheerful Letter Committee. We contribute regularly to the neighborhood houses and the Coal Guild. The attendance has been very good, many new members coming in from other States. In October we had a meeting of the Associate Alliance. The Denver branch entertained the delegates at luncheon and dinner, and many of them over night. Reports were given from nearly all the branches in this section, and the many letters received since show how much good the meeting did."

The presence of Mrs. Keezer, Director for Colorado, added very much to the interest of the reports from this section. Mrs. Keezer could re-affirm all the statements of the branches and could give many particulars left unwritten. The Board thus gained a very clear idea of conditions in the Rocky Mountain section.

A letter from the Director of Oregon speaks with much joy of the formation of the branch at Eugene with twenty members. Eugene is the seat of the State University, and it is considered a fine work to plant a church in such a field. There are now four branches in Oregon. Hood River has been somewhat disorganized from change in officers and loss of minister, but Salem and Portland are doing well.

During the session of the North Pacific Unitarian Conference, recently held in Bellingham, Wash., a portion of one afternoon was assigned to an Alliance Symposium. *Twelve branches* were called and responded with reports showing earnest and self-sacrificing work. The following resolution was passed:

Resolved, that this first meeting of the Alliance branches in the State of Washington send greeting to the National Alliance, with pledges of hearty support and co-operation in all branches of the good work as fast as strength is developed to do so.

The tercentenary of the publication of the King James version of the Bible will be a remarkable anniversary for the year 1911, and the American Bible Society has recommended that the event be observed by churches and educational and religious institutions. This is further recommended by Dr. Eliot in the *Christian Register* of December 8th, who has proposed the following plan for study classes or lectures:

I. The History of the English Versions: (1) Wycliffe's, 1381; (2) Tyndale's (Coverdale's Edition), 1536; (3) Cranmer's Geneva Bible, 1557; (4) the Authorized, 1611; (5) the Revised, 1870-85; (6) the American Standard Revision, 1901.

II. The Influence of the English Bible: (1) on the English Language; (2) on English Literature; (3) on the Customs, Laws and Governments of the English-speaking Peoples; (4) on the Growth of Civil and Religious Liberty.

III. The Relation of the English Bible: (1) to the Protestant Reformation; (2) to the Puritan Revolution; (3) to the Principles of American Democracy; (4) to the Origins of the Unitarian Movement.

IV. The Character and Importance of the Bible: (1) in Moral and Religious Education; (2) as a Force in Social Evolution; (3) as a Source of Religious Experience; (4) as a Factor in promoting Spiritual Efficiency and Growth.

Alliance branches may well devote some time to the consideration of this important event and learn what its influence has been on our intellectual and spiritual life.

On Dec. 14th the Unitarian church in Revere, Mass., celebrated its two hundredth anniversary. "Church of Christ in Rumney Marsh" was the old name, and the meeting house, which is the oldest in Suffolk County, was erected in 1710. Several historical addresses were given by the minister, Rev. Mary L. Leggett, Mr. David

Floyd of Winthrop and others, and Rev. Christopher R. Eliot gave an account of the pastorate of Joseph Tuckerman, the first Unitarian minister of the parish, and "the forerunner of modern philanthropy." Out of town guests were entertained at tea by the Alliance branch and the evening programme included addresses by Rev. Thomas Van Ness, Rev. R. Perry Bush and Mr. Albert J. Kennedy. The meetings were largely attended by the townspeople and officials from Chelsea and Winthrop, once a part of the parish of Rumney Marsh.

The officers and members of the Messiah Branch Alliance of the Church of the Messiah, Park Ave. and 34th St., New York City, would be glad to welcome to their meetings any strangers who may be studying, working or otherwise enjoying a winter in New York City. The Alliance meetings are held in the chapel of the church, Park Ave. entrance, the third Tuesday of every month, at 10.30 o'clock. Communications may be sent to Mrs. O. F. Page, 505 West 111th St., New York City.

The next meeting of the New York League of Unitarian Women will be held Jan. 6, 1911, in the Lenox Avenue Church, Manhattan. The subject for the meeting will be "Women's Trade Unions." Helen Marot, secretary of the Women's Trade Union League, will be the speaker.

The Woman's Alliance of Barneveld, N. Y., desire to render grateful thanks to all the branches who assisted them in their sale Dec. 2d, 1910. The sale was a success in every sense of the word and netted $145.

The Butte (Mont.) Branch of the National Alliance of Unitarian and other Liberal Christian Women wishes to express its gratitude to those Branches that gave such generous contributions to the Fair.

We have taken $276 from our two sales, the Fair and Dinner, and feel greatly encouraged.

We number only eighteen members, but all are very much alive, and are determined to go on until the debts are paid.

A small number of our society meet in the Parish House each Sunday evening, and we have some interesting reading, usually a sermon.

The winter meeting of the New England Associate Alliance will be held in Arlington, Mass., on Thursday, Jan. 19th, 1911. The morning session, beginning at 10.30, will be devoted to Social Service. Rev. Margaret B. Barnard, Miss Hope Fagan and Rev. D. Roy Freeman will speak. The address of the afternoon will be given by Rev. Sidney B. Snow of Concord, N. H., followed by a Symposium, in which Mrs. John H. Loud, Mrs. Abby A. Peterson, Mrs. F. M. Keezer and Miss Elizabeth Marquand will take part. Subject, "News From the Field." Box luncheon.

The appeals are at present:—

San Diego, Cal.	$400
Hanska, Minn.	350
Woodland, Cal.	281
Eureka, Cal.	247
Morgantown, W. Va.	549
Green Harbor, Mass.	125
Meadville students	50
Pacific School students	125

The next meeting of the Executive Board will be held on Jan. 13th, 1911, when reports will be due from Middle States and Canada.

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 175 Dearborn Street, Chicago

Rev. William I. Lawrance, *President* Richard C. Humphreys, *Treasurer*
Louisa P. Parker, *Clerk* John H. Edwards, *Chairman of Finance Committee*

In the December number of Word and Work, Mrs. Beatley wrote persuasively of the ways in which the home may co-operate with the Sunday school in promoting religious education. The task is too great for either agency alone to accomplish. Why should they not co-operate? The children belong primarily to the home. It is responsible for their being in the world, and is most vitally concerned in the question as to what sort of men and women they are to become. Yet, these children are also born into the church, (alas for the child of whom this cannot be said!) They have been adopted by the church in the rite of baptism, and their religious education and the formation of their characters are matters for which the church is or should be prepared to assume responsibility.

The home can provide a tenderness of holy influence through loved personalities, the church can provide an uplifting influence in ordered worship and organized work; together they can do all that human wisdom and love can do to direct lives into right channels of thought and action. The rightly-ordered home looks to the church to do for its well-beloved what cannot be done in the family circle, and the well-organized church expects and provides for that support in the home without which it cannot lead forming souls into the largeness of religious life.

The Sunday school is the meeting place of the church and the home. Nowhere else do they come so closely and so vitally into co-operation. And the common ground on which they meet is the religious education of the young people. The school's special importance arises from the fact that it is the place where that work is done. The manufacturer looks well to his boilers and his engine, his shafting and his dynamos, but he lingers longest among his lathes or his looms. There is the purpose of all being accomplished. Has the church any higher work, any more urgent task, than is found in the religious nurture of its children? Shall we place theological instruction, the resting of wearied lives, even the comforting of saddened hearts before the shaping of characters? If we regard the school as the nursery of the church we will see that the school of to-day is the church of to-morrow. Why accumulate endowments, add parish halls and parlors, why even take pains to keep buildings in repair, if we are not to have *people* a generation hence? Churches are built of living stones, not those quarried. By all means attend to the physical equipment of the movement, but only after and because the spiritual equipment has been provided.

If these things are true, every assemblage of religious workers, be it church, parish, alliance or business committee, would do well to place at the head of the topics to be considered and the business to be transacted whatever pertains to the religious education of the young. If it comes to a question between providing better singing books for the congregation or for the school; between securing a higher-priced tenor or a trained superintendent; between re-covering pew-

cushions or introducing graded lessons; between re-decorating the walls of the auditorium or those of the Sunday school room; between any expenditure of effort or money for the adult congregation on the one hand or for the young people on the other, there should be not a moment's hesitation which shall have precedence.

We are doing too much for our children; we are not doing enough with them. They are overfed with comfits, they are underfed with the bread of life. We provide too much for their entertainment, not enough for their development. If the purpose of the Sunday school were to furnish one more delectation for youth, already sated with pleasures, it would not command our support or deserve our interest. But, if the purpose of the school—of religious education—is to prepare for life, it must take first place among the interests which appeal to individuals and groups of individuals concerned for the welfare of single lives and of society. No Sunday school is what it ought to be, and no church is doing the work it should do until the religious education of the rising generation is made the central interest of the whole movement. Thus religious education demands first place among church interests. To understand it, is to give it that place.

That religious education has not been accorded this leading place is all too evident. The highest authority upon this subject in one of our sister denominations says that: "There is danger lest the ministry deal too exclusively with older people." Again the same writer says: "Looking beneath the surface of the average pastoral life, nothing is more striking than the sense of utter helplessness which characterizes the relation of that pastorate to childhood." Once more, the same authority, writing of the churches of his denomination in a highly developed part of our country, asserts that "not more than two parishes out of a hundred have well-arranged buildings for school purposes." What a confession is this, coming as it does from a body of Christians justly proud of their wealth, their culture, and their compact, efficient organization! Their church buildings are objects of beauty, their auditoriums are richly furnished, but only two out of a hundred of their parishes are architecturally equipped for the religious culture of their young people. And if the facts regarding our own household of faith were equally compiled, how little ground have we for supposing that our own showing would be better than theirs!

That church prospers which has a live Sunday school. Activity there commends the whole church to observant outsiders who may come in, employs, and so interests, a larger number of persons than can well be employed in any other way, and contributes directly toward the upbuilding of the constituency by leading youth into church-membership. Let it be repeated,—that church prospers which has a live Sunday school. The same is true of that group of churches which together make a denomination. Take it the world over, those religious movements have grown most rapidly and most firmly which have attended most sedulously to the religious education of their young people.

The case will not be found otherwise with ourselves. If a single church among us wishes to revive it-

self and become a triumphant movement in its community, let it concentrate attention upon its Sunday school. To emphasize that is to pass from lethargy to life. If our denomination wishes to feel the pulsing of new life, let it find that new life in its denominational movement for religious education. The Sunday School Society has led an honorable existence since 1827. Into its inception the heroes and saints of early Unitarianism poured their labors, their learning, and their prayers. But all the past can furnish of motive for greater activity pales before the greater, fresher motive of present opportunity. Our own day demands our service. Shall we render it?

Look at the matter from several points of view. Do we wish the boys and girls in our Sunday schools in 1910 to be the men and women in our churches in 1920? What folly to let them drift from us, now that they are with us! Do we wish the world that is to be a generation hence, blessed with the light and hope of liberal religion? Let us concentrate our endeavors precisely where those endeavors will be most surely effective. Not endowments, not great literature, but convinced, enlisted, devoted men and women bound into churches by a faith that is as vital as it is rational, will constitute the centre from which that helpful influence will flow. Do we want our sons and daughters to grow up into a religious movement wherein they may find their fears quieted, their purposes strengthened, their hearts touched by human service? Let us seize, emphasize, utilize to the utmost that golden opportunity already in our hands. If the whole matter had been left to our own arrangement, by no human ingenuity could there have been provided a better chance to do the very things we profess to want. Here are the young lives looking to us for guidance. Here is our faith dear to us as life, pulsing with all human interest, in close touch with Divine power. And shall we sit idly by and see the opportunity pass unimproved?

It seems not too much to say, that the vitalizing of our work of religious education presents the one most promising chance for our Unitarian body to advance to the commanding position it is so well calculated to take. To endow and equip the Sunday School Society becomes, then, no concern of the few, it is the privilege of the whole body. Wherever the President travels there are pleas for better books, maps, cards, papers and other equipments. From church after church the call comes for personal help from experienced educators, that teachers may be better prepared to teach and that superintendents and pastors may be better fitted to organize and to guide in worship. The children cry for bread—for the bread of life! Shall we deny it to them?

The Society is doing its best with its limited resources, to provide for the wants of our young people. The manuals we publish have won a high place in the estimation of experts in religious education. Several colleges and theological seminaries have applied to have them as a permanent exhibit for their schools, and their students in the field of religious education are required to make a special study of them and to write themes about them. Men at the head of the evangelical movements for religious education have repeatedly declared that our publications are the best in

the field, not excepting their own. This is highly gratifying. More, however, remains to be done. Our system is weakest in the Kindergarten department, and in the guides to religious expression in all departments. In many Unitarian Sunday schools the children use cards, leaflets, charts and books containing teachings that our churches have not tolerated in three generations, and which the average evangelical schools of progressive tendencies would not tolerate. We cannot greatly blame our schools for using such things until we provide better material. And the Society cannot provide that better material until it is more adequately supported.

Other pressing needs are, a new song and service book and an improved and enlarged Sunday school paper. Our present "Book of Song and Service" has been in use since 1895. Forty-one thousand copies have been printed. Despite its excellencies, its compiler, long President of our Society, has for years felt the need of a new book, and the call for such a book is to-day stronger than ever. But the cost appears to be prohibitive for the present. Plans are already made and materials are being gathered for the book which is to be. In the case of our Sunday school paper, we took the bold step of making it a weekly instead of a bi-weekly, and of reducing the price from forty cents to twenty-five cents a year. The response had been gratifying, Unitarian children by hundreds, even by thousands, are now reading this weekly paper, who did not have it before. What an agency for good is this in our hands! But the cost to the Society is such as to strain our resources to the utmost.

In all these, and in other ways, we are pressing forward in faith. We try not to take chances contrary to good business principles, but among the assets upon which we most confidently count is denominational loyalty. If what we are doing commends itself to the sober judgment of our Unitarian constituency, we shall not lack support.

WHAT TWO SCHOOLS DID AT CHRISTMAS

The Unitarian Sunday school in Brockton, Mass., gave up its annual Christmas tree and its gifts to its own members, in order that the money thus saved might be spent for the treatment of William Bowers, aged 9, who is in the Carney Hospital, suffering from an attack of infantile paralysis. The child has already undergone an operation, and hopes are entertained for his recovery. One needs to know nothing more than this act of the Brockton school to feel sure that its spirit is that of him who went about doing good, and who came not to be ministered unto, but to minister.

A class in the Unitarian Sunday school at Winchester, Mass., having earned ten dollars by personal effort, presented that sum to the Sunday School Society, to be "placed where it will do someone a little good." At the suggestion of the President, who was with that school on Christmas Day, when the money was presented, the teacher of the class, Miss M. Frances Harriman, was made a life-member of the Society. The money will do more than "a little good," as more calls for help come to us than we can meet. Will not other classes follow this example? It is more blessed to give than to receive.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. HENRY H. SAUNDERSON, *President*

MISS GRACE R. TORR, *Secretary* MR. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors

The fifth regular meeting of the Board of Directors of the Young People's Religious Union for 1910-1911 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, Dec. 6, 1910, at 2.30 o'clock.

President Saunderson presided and there were present: Mr. Bates, Miss Burrage, Miss Cline, Mr. Ives, Mr. Lyon, Mr. Nash, Mr. Schumacher, Miss Simmons, Mr. Wilson, and the secretary.

Reports were received from college town churches in which we are supporting "student assistants," and from our Field Secretary, Rev. Henry W. Foote, reporting the success of the present arrangement in this important work. Mr. Foote finds that, in some places the work of student assistants needs a little more money to make it a more complete success. Accordingly it was voted to make available $100 for Mr. Foote's work, to be used at the discretion of the president.

Mr. Philip C. Nash and some of the other directors reported on the mass meeting of young people held at Tremont Temple, Boston, on Sunday, Nov. 20.

A suggestion from the Unitarian Temperance Society was presented that our young people's societies take more notice of the subject of temperance than heretofore, and this suggestion was approved.

The board discussed the urgent need of an adequate endowment for the Young People's Religious Union. The following committee was appointed to carry forward actively this important work: Rev. Henry G. Ives, of New Hampshire, chairman; Mr. Sanford Bates and Mr. Percy A. Atherton.

GRACE R. TORR, *Secretary.*

Boston Federation

The first meeting of the Boston Federation was held at the First Parish Church in Brighton, Mass., on Sunday, Nov. 27.

The afternoon session convened at 4 p. m., with a devotional service by the pastor, Rev. Palfrey Perkins.

After the customary business routine came the reports of the various committees, which were the chief feature of the afternoon session. The reports of the Hospitality, Membership and Music committees were of much interest. Worthy of especial mention was the report of the Friendly Service Committee. Its work in connection with the Massachusetts General Hospital deserves much commendation, and it is to be encouraged in this work by the assistance of the collections taken at the three federation meetings for this year. In this way, the sphere of its splendid efforts will be enlarged.

Rev. Harry Lutz, of Newton, brought greetings from the South Middlesex Federation, and Miss Marian Richards gave an interesting outline of the Tuckerman School and its work.

Roll call showed 166 delegates present.

At 6.30 o'clock supper was served, through the hospitality of the Young People's Association of the Brighton church.

The evening session opened at 7.30 o'clock. The evening proved very attractive, both on account of the excellent address given by Rev. Henry Hallam Saunderson, President of the Young People's Religious Union, and also for the enjoyable music rendered by the choir of the First Parish, Brighton.

EDWINA B. REYNOLDS, *Secretary.*

The Union-at-Large

The Union-at-Large work is being continued as in the past. Tracts are sent monthly, and letters as necessity demands. For the present all communications should be addressed to Mrs. Frederic G. Melcher, 14 Oxford Road, Newton Centre, Mass., who will have charge of the work for the next few months.

As a good many of the young people go away from our churches at the first of every year, for business and other reasons, this ought to be a time when ministers and others interested in keeping in touch with our young people should send in the names and addresses of their absent young friends. Send home address, as well as the temporary address, as failure to do both often leads to confusion. We are grateful to some of our older friends, as well as to many of the unions and ministers that have already done this. More names are desired, and it is quite possible that several have neglected to attend to the matter.

During December, the Christmas Birth poem, by Dr. Gannett, and "Count Tolstoi's Statement of His Belief" were mailed to the members of the Union-at-Large, together with WORD AND WORK. The Tolstoi statement was selected because of the widespread interest that is manifested to-day in the life and works of this great master, and Dr. Gannett's poem because of its appropriateness to the Christmas season. Thus it may be seen that the tracts chosen follow some definite plan or purpose.

In connection with this line of work it would seem as if the minister or Sunday school teacher, even, who was keenly alive to the necessity of keeping hold of the young people, especially just at this period of their youth, would feel impelled to write to the Unitarian ministers in the places where these absentees are to be, urging special interest in the young people about to leave home. This is done in very many instances and brings the desired results; but as new cases come up the continued need for this is still apparent.

Requests often come to the secretary of the Young People's Religious Union, asking that some of our young people be sent to look up a young man or young woman in New York, Detroit, New Bedford, or Boston, as the case may be, who is away from home for the winter. This is not quite so easy as it looks to an outsider, for it is sometimes difficult to know to whom to turn in such an emergency, without applying to the busy minister himself. We are always glad to do what we can by way of assisting, and are generally able to meet the situation adequately. This is accomplished much more expeditiously when the home ministers, as so many do, write previously to their brother workers, making it more possible for the young people to be introduced into the church life at once.

Student Assistants

One of the most important things that the Young People's Religious Union has ever done lies along the line of denominational education. Last year one of our college town churches was enabled, through our efforts, to employ two assistants,—a young man and a young woman—who acted as helpers to the pastor, making special efforts to welcome, call upon, and look up any Unitarian students enrolled in the university; arranging social features, performing various clerical duties, and, indeed, any sort of work that tended to further the church and university life,—all these things falling within the province of these assistants.

This work was so successful last year at Urbana, Ill., that the ministers in other college town churches have asked for similar helpers. Arrangements have been made to provide student helpers at Ann Arbor (University of Michigan), at Madison (University of Wisconsin), at Lincoln (University of Nebraska), at Ithaca (Cornell University), at Iowa City (University of Iowa), at Urbana (University of Illinois), and at Lawrence (University of Kansas). At all these places students, in some cases of both sexes, are now rendering paid service to our churches, and our ministers feel that such assistance is of real value in their work. The American Unitarian Association has made an appropriation from the Educational Budget towards meeting the necessary salaries, and the Young People's Religious Union hopes to raise $400, as its share, both organizations thus heartily endorsing this movement. The expenditure of this money will mean not only a marked increase in the helpfulness of the churches to the student body in these institutions; it will mean also that several Unitarian young men and women are earning money toward college expenses by performing a high and ennobling service.

We are receiving enthusiastic reports from all the places where such assistants are employed. From Urbana comes the word, "We have now engaged three students, who are working beautifully. Our work prospers splendidly.. The new students come in to our meetings finely. At present foreign students are giving talks upon the religions of Japan, China, and India. Fifty to seventy attend each meeting, and the general discussions are often very exciting." Lawrence, Kan., writes: "We have two student pastors, a young woman and a young man. Other denominations here not only employ such helpers but also engage special clergymen teachers and put them in a large and specially endowed home. These young people are a great help in interesting students, in visiting among them, in arranging and leading the social life of the Church and in taking charge of the Sunday evening meetings of the young people. We find that our influence in University circles is much extended through their help. The student problem is a peculiar one, and so far this is the best way we have had of getting at it. It is effective."

Life Members

Since last reported in these columns one addition to our Life Membership list may be noted,—that of Miss F. V. Hunt, of Boston, Mass., making our present number 164.

It has been suggested in WORD AND WORK that a union make the minister, president or secretary of the local organization a Life Member. We are

anxious to receive more names, and would welcome additions to the list at any time.

"Word and Work" Subscribers

Some time ago letters were sent out with reference to securing subscribers to WORD AND WORK at a special reduced rate to unions and union members.

Somewhat over three hundred have signified their intention of subscribing; but it is desired to increase this number as rapidly as possible. We wish very much to make it 800.

If your union received this communication and has not responded, kindly make inquiries and see that the matter be looked after at once.

Not only the officers are entitled to the special subscription rate, but any member may subscribe on the same basis. If the officers do not subscribe personally, the treasury might be drawn upon to that extent, as it seems that all the officers at least should, by means of this publication, be kept in touch with what is going on in the denominational world.

Let us hope that many more responses may come.

The English "Guilds' Union"

The Unitarian churches of England and America have much in common. Speaking one language, it is easier to develop the sense of brotherhood than it is between liberal churches which have no common speech. The Unitarian churches of these two countries are being organized along similar lines, and each country is a help and inspiration to the other. The national Unitarian Associations of the two countries were organized about the same time. The Sunday school movements of the two countries have a common origin.

Recently the Women's Alliance in America and the Women's League in England have grown along similar lines, the American organization being the older and stronger. There are organizations, much alike, among the young people of the Unitarian churches of the two countries,—in America the Young People's Religious Union, combining local guilds into a national organization, and in England the "National Conference Guilds' Union."

The following suggestions are taken from a topic list published for the young people of English churches. It will be observed that reference is made to English and to American authors. Interest will surely be added to these subjects by the knowledge that Unitarian young people on both sides of the Atlantic use them.

The Power of a Good Example. II. Kings, 2. ,
Youthful Consecration. Eccl. 12, 1.
The Value of Resisted Temptation. Job. Frithiof's Temptation (Longfellow).
The Right Use of Ability. Matt. 5, 13-16. , ,
Perseverance. Elihu Burritt.
The Kindly Heart. Matt. 5, 43-48. ,
The Power of Influence.—"Pippa Passes." ,
Children of God. Rom. 8, 14-17. ,
Devotion to Duty.—Florence Nightingale.
The Secret of Beneficence. Matt. 6, 1-4. ,
Self-Reliance. Emerson's Essay. Smiles's "Self-Help." I. Cor. 3, 15.
God's Requirements. Micah 6, 6-8.
Consistent Living. James, 3, 2-18.
Healthiness and Holiness. I. Cor. 3, 16-17.

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

A Notable Word from England

The *Alliance News* of Manchester, probably the ablest temperance journal in the world, published in its issue of Nov. 3, a remarkably strong address by Lord Loveburn, the Lord Chancellor of Great Britain. Under the sub-title, "The Evils of the Liquor Traffic," we find these significant words:

"Here is a commodity which is admittedly dangerous in the last degree, the sale of which is fastened upon us with miserably inadequate control under an Act of Parliament. You know the result to society, upon which, indeed, I am not about to dwell. What vast sums are wasted, what immense suffering there is in families. There is hardly a family which has not experience of the evils of this traffic. What hindrance to trade and trade societies, benefit societies, how it leads to disease and insanity and deterioration and blights the rearing of children. But of that I am going to say nothing. You know it all. But allow me one word upon what may be said to come largely within my own province, namely, the experiences of courts of justice. In my hearing in the House of Lords about a year ago or more, Lord Gorel, a distinguished president of the Probate and Divorce Division, said that you might, if it were not for drink, almost shut up the doors of the divorce court. Here is what the Lord Chief Justice of England said last year: 'After forty years' experience at the bar and ten years as a judge, I know as a fact that 90 per cent. of the crime of this country depends upon intemperance.' That was last year. Then I wrote this month to a friend of mine, one of His Majesty's judges, Mr. Justice Darling, an experienced judge in the Criminal Court, and I asked him if he would tell me what he thought about it and if he would give me leave to quote him. He wrote back this: 'You may say this from me—that of the crimes of violence, including especially offences against women and children, almost all of them, so far as they come before me, are directly the result of excessive drinking. Beyond this a large proportion of the crimes in dishonesty are due to the same cause, but are not so immediately connected with it.' Is it not an extraordinary thing that when these facts are not disputed—and they are not disputed—and when there is a philanthropic spirit throughout the land, a sense of the necessity of ameliorating the physical, moral, and mental condition of our countrymen and countrywomen, is it not extraordinary that in those conditions we should have the difficulty that we have in passing the smallest reform connected with this licensing system?"

All this is as true in America as in Great Britain. But what are we going to do about it? Ten thousand Unitarians in Massachusetts, if sufficiently interested, could radically change the situation in this commonwealth. Why not do this blessed thing?

"The great movements of men almost invariably begin with an individual. To study the lives of leading men is to read history from the personal and vital point of view. It is to see historical movements through the eyes of the men most instrumental in originating and shaping these movements. History thus becomes living to many who find no interest in the abstract annals."

"The vitality of a religious movement is not to be sustained by detachment from its past. The serviceable man knows how to use acquired momentum and how to safeguard the gains of the patient generations."

"The master architects are gone but they have left their incomplete designs on the draughting board and we must study them if we are rightly to build the temples of religious freedom."

"These are men who refused to believe that God has exhausted his creative energies, and who gave themselves to quickening the primal impulses by which character is moulded and the truth perfected and life made more abundant."

"These were men who dared after the way called heresy to worship the God of their fathers; men whose means were freedom and truth, whose ends were brotherhood, righteousness and unity."

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Edited by

SAMUEL A. ELIOT

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"To know the heart of an event we must see it revealed in the hopes and endeavors of individuals. The truth that makes men free is the truth proclaimed by free men. Personality is the impulse and the interpretation of religious history."

"Whatever may be the final influence of these prophets, pioneers and preachers, it is certain that men of purer lives or nobler spirit never transmuted religious inspiration from one generation to another."

"It is power and patience to us to remember that our own efforts for truth and freedom take place in no lonely arena. There is good background for our endeavor. Behind us and about us stretches the cloud of noble witnesses."

"It is for us to determine whether these names shall abide among the immortals. It is for us to perpetuate their principles and to pursue the ideals they set before us."

The mottoes quoted above are taken from the editor's Introduction.

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